252 462 a woman's" (Sharp et al., 1953, p. 88). For instance, the husband cooked when his wife was away from home, e.g. selling in the market or in farm labor, and of course when she was 252 867 sick or resting after childbirth. The ability of boys as well as girls to cook rice and some of the accompaniments was taken for granted. A girl or boy could cook rice "as soon as he could lift the rice pot," e.g. at 6 or so; by age 12 he could cook a creditable meal. In mid-December, 1952, on the last day of school before vacation, one of us saw committees of school children (aged 7-14 years) preparing food for a special meal, on the school grounds. The variety of dishes prepared and the ease with which the children went about their tasks gave evidence of the home experience these children had had 252 (Hauck, 1953). Responsibility for food preparation increased 383 with age up to about 15 years, after which all available able-bodied family members did field work during the busy seasons (cf. p. 11). Several hours per day were spent in cooking and by middle age, parents were eager to turn this job over to a 397 daughter or daughter-in-law. If they had no daughter, this was an explicit reason for adopting a baby girl.

252 554 884 Certain men of eminence, e.g. headmen and elders, would not be asked to cook at all, but as they aged, they might return to the task. One old headman, all of whose children had married and left home, said that he was doing the cooking for 252 2 months because his wife had back trouble. Some dishes were 565 cooked by men only, even when their wives stood by: turtle, frog and cobra curries, for instance. These were also food for men only, suitable to serve at a drinking party.

252 861 868 A premium was put on good cooking, and certain women who were noted for their cooking were in great demand for large scale food preparation during the ceremonial season. One farmer planned to send his daughter to learn from such a skilled cook, having in mind the food preparation which would be needed when his sons were old enough to be ordained. Adverse comments might be made if the food did not come up to expectation; thus, a small boy complained that his curry was "too salty," and an old woman said loudly that the curry made by her 16-year old grand-daughter was "not good," although this girl was the only one at home to cook.

Meal Patterns[1] and Preparation of Typical Thai Dishes

252 264 Food was commonly prepared twice a day, in the morning and late afternoon. The meal pattern was the same for breakfast

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114 262 1. Suvarnakich (1950) described the Thai diet in a general way and Sharp et al., (1953, pp. 263-274) summarized the small amount of information on diet in Bang Chan obtained during the preliminary study in 1948-49.

4:Phillips E-4,5 (1956-1957) 1966
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as do rejected lovers who fear suffering again. Without strong bonds, they develop no sense of guilt for those they injure and stand ultimately responsible only to themselves, individuals among individuals who differ mainly in the amount of influence they wield. Thus Dang [the informant] can make demands of others but feels little obligation toward them. As he left his father and uncle with scarcely a second thought, so others can leave him. Of course, as was indicated by Dang's projective test data, this form of individualism is not entirely without its psychic toll. But on the level of action and conscious decision, the moral for a Thai runs: invest not thy love in a shadow.

The piece by this writer (Phillips, 1959) is essentially an amplification of some of the findings of the above paper and a confirmation, in the life histories of two other informants, of their typicality. The paper was confined to an examination of the development and expression of the needs for dependence and independence in the lives of these villagers. Three major points emerged from the analysis. First, the most common expression of dependence was in the area of subsistence and economics, in the individual's desire to attach himself to others who would give him sustenance in return for services rendered. Over and over again, the informants viewed their relationships with other people, particularly kin, in terms of the others' economic value to themselves. However, this mode of dependence was not so much an overriding compulsion as it was a basic postulate about human relationships: the measure of another person's love was explicitly the degree to which in material terms he served the self. The second point, in contrast to the above, was that marriage was seen as the means by which a person could free himself from the obligations of economic dependence. This freedom has two aspects: freedom from the frustrations caused by others; and freedom to set oneself up as master of one's own household, thus reaping the psychological satisfactions—status, power, and prestige—of having others dependent on oneself. The third and perhaps most striking point concerned the fact that all these informants spent their childhoods being shuttled from one family to another. Although this experience may not have been culturally modal, it occurred with sufficient frequency to be a possibility for every Bang Chan child. It was further suggested that in part such experiences taught villagers at a very early age that they had to fend for themselves, and that the experiences served as psychological prototypes for the sense of fragility of social relationships that is so characteristic of village life.

In contrast to most of the literature cited above, the last two articles are based on data which are products of interviews heavily weighted toward the psychologically expressive. Two of the informants admitted that they told us things that they had never shared with anyone, and the agitation (a